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weakened, as in somnambulism, the opposite of each idea emerges, and thought drops to the stage of contrast or antithesis, and correlative ideas are no longer modified or co-ordinated as in the higher stages of normal life. A magnet even brings out in the somnambulist consciousness a complementary color.

L'anesthésie systématisée et la dissociation des phénomènes psychologiques.

PIERRE JANET. Rev. Philos., Mai, 1887.

After reporting an interesting series of experiments illustrating negative hallucination or systematized anaesthesia (where *e. g.* a subject in response to suggestions made in the hypnotic state is unable to see or do certain things on waking), such suggestibility is ascribed to a state of dissociation. Psychic phenomena may be conscious, but leave no trace in memory, because all ordinary associative traces are forgotten. When a subject is unable to see among a dozen cards in her lap all those marked with a cross, containing numbers which are a multiple of three, or certain persons, etc., as a result of hypnotic suggestion, it is not to be explained by assuming unconscious perception. The objects must in a sense be seen in order to be excluded, and it is an error to say that sensation is destroyed. Association springs up, moreover, between the objects thus tabooed from waking consciousness. What are the limits of this dissociation, how many aggregates of states may thus be formed, or better, what are the phenomena that are not thus subdivisible, cannot yet be told.

De la prétendue vieille somnambulique. DELBOEUF. Rev. Philos., Feb. and March, 1887.

Invited by M. Charcot to see some of his more remarkable patients, and allowed to freely test them, M. Delboeuf reached the conclusion that the phenomena, though surprising, were not a tissue of mysteries, but that the mental faculties of subjects in the somnambulist state of sleep, on waking are depressed to the same degree as in normal sleep, and points out many analogies to states he had described in his well known work on sleep and dreams. The sleep walker is monotonous and plays only the tune he is wound up for, or hatches only the egg deposited in his brain by the suggester. Beaunis even says the subject proceeds to the prescribed end with the fatality of a falling stone, but thinks he is free. But yet if the act commanded is a little strange, while it is done all the same, the subject seeks reasons for doing it, and there are sometimes even traces of resistance, and the subject may even feel himself condemned, forced to an act. Beaunis concludes from hypnotic tests that the subjective conviction of freedom in these subjects does, and therefore in us may comport with perfect automatism. But, says Delboeuf, if we are not free we know nothing of the alternative between freedom and necessity. Rather the hypnotizer is free and responsible, and the subject who acts on his suggestion is not.

Das Wesen des Spiritismus vom physikalischen und physiologischen Standpunkte. DR. HERMANN SPIEGEL. Leipsic, 1888, 70 pp.

The "sympathetic system" is the organ of the "Gemüth." A "spiritist" is one who can excite his sensibility "reflexly from the centre," while common men can do so only from the periphery. He can excite his intellect at will, but not his "Gemüth," and "separates his sen-